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THE
Parish-Clerk's Guide:
OR, THE
Singing Psalms

Used in the
PARISH-CHURCHES

Suited to the
Feasts and Fasts
OF THE
CHURCH of ENGLAND,

And most other
SPECIAL OCCASIONS.

Sing ye Praises with Understanding.
Psal. XLVII. 7.

By **B. P. Parish-Clerk.**

L O N D O N,
Printed by **BENJ. MOTTE**, for the
C mpany of *Parish-Clerks*, 1709.



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To my Brethren

The Parish-Clerks, &c.

Grace be multiplied, *Amen.*

S I R S,

MY Design in publishing this little Book, entitl'd, *The Parish-Clerk's Guide*, was to correct some Mistakes and Omissions in a former Book, and (if it might be) to render this somewhat more useful, especially to the poorer sort of *Country-Clerks*, for whose Sakes chiefly I was persuaded to put forth this little and cheaper Book, because their In-come is so very small, generally speaking, that they are forc'd to employ their Time for Bread, rather than to have leisure to qualifie themselves for the Business of a *Parish-Clerk*: Which Office, when by a great deal of difficulty perhaps it is obtain'd, scarce sets them one Remove from a poor *Mendicant*. Yet I hope it will not be unacceptable to you, *Brethren*, nor altogether beside my purpose, to let you know, that how mean

To the Parish-Clerks:

*Antiquity
of Parish-
Clerks.*

*Their Hall
of old time
in Bishopsgate-street*

and despicable soever you may be, either in your own Eyes, or in the Esteem of others, your Office is yet truly Valuable, and of such Account with Persons of the highest Rank and Quality, that the *Parish-Clerks* within the *Bills of Mortality* in and about *London* have had the Honour of being a *Guild* or *Fraternity*, and have continu'd so for these Four Hundred Years and upwards, being first Incorporated by King *HENRY* the Third; known then by the *Brotherhood* of *S. Nicholas*, whose Hall was near *Little S. Helens* in *Bishopsgate-street*, within the Gate, at the then Sign of the *Angel*, where the *Parish-Clerks* had Seven *Alms-Houses* for poor *Clerks Widows*, &c. *Stow's Survey*, pag. 132. Unto which *Fraternity* Men and Women of the first Quality, Ecclesiasticks and others, have joyn'd themselves, under the Friendly Appellation of *Brothers and Sisters*; who, as they were great Lovers and Promoters of *Church-Musick* in general, so their Beneficence to the *Parish-Clerks* in particular is abundantly evident by some ancient *Manuscripts* at our Common-Hall in *Great Woodstreet*, *London*, where the Footsteps of their great Bounty appears towards the then *Parish-Clerks*, by the large Gifts and Revenues given for the Maintenance and the Encouragement of such who should devote themselves

To the Parish-Clerks.

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themselves to the Study and Practice of this Noble and Divine Science, and in which the *Parish-Clerks* did then exceed, Singing being their peculiar Province.

But alas! since *Faction* prevail'd in the Church, and Troubles in the State, Church-*Musick* hath labour'd under inevitable Prejudices, more especially by the rash and heady Zeal of some misguided and peevish Sectaries, decrying it as *Popish* and *Antichristian*, and have thereby in great measure alienated the Minds of the ignorant People from the *Cathedral Service* of the Church, altho' perform'd by Men of the greatest Skill and Judgment in Song, under whom was wont to be train'd up abundance of Youth in the respective *Cathedrals*, that did stock the whole Kingdom at all times with qualified and able *Songsters*; out of whom *Ministers* might chuse *Parish-Clerks*, to the Honour of *Almighty God*, and Reputation of the Church in general. Whereas now there is such a paucity of Persons educated or taught to Sing, that the most Common Tunes in use amongst us neither are, nor can be but seldom, sung in our *Parish-Churches*, with *due Measures* of Time or otherwise; which hath caus'd this Part of *God's Worship* to be even nauseated and ridicul'd to the great Dishonour of *God*, and Scandal of *Religion*.

The Faction do not love Church-Musick.

However

To the Parish-Clerks.

Clerks
Charter re-
new'd by
K. Cha. I.

Clerks ex-
empt from
Officers.

However, I would have the ignorant and deluded World know, That Church-Musick is of Divine Original, and truly Primitive and Christian in its Institution, Pious in its Use, and most Heavenly in its End, and consequently, most commendable and praiseworthy: for which Cause, doubtless, that great Example and Pattern of true Piety King CHARLES the First, of ever Blessed Memory, of His meer Royal Bounty, renew'd the *Parish-Clerks* Charter, and confer'd upon them very ample Privileges and Immunities, and Incorporated them by the Name of *Master, Wardens and Fellowship of Parish-Church Clerks of the City and Suburbs of London, and the Liberties thereof, the City of Westminster, the Borough of Southwark, and the Fifteen Out-Parishes, adjacent*: By which Charter the *Parish-Clerks* enjoy certain Privileges peculiar to them as such; among which, this is not the least, *viz. That in respect of their great and continual Attendance and Charge which they do undergo, they the said Master, Wardens, and Brethren shall be free from all Offices, unless they desire or yield themselves thereunto.* Which Privilege is likewise confirm'd to them by an Order of the Lord Mayor and Court of Aldermen in the Mayoralty of Sir Robert Vyner, Knight, in the Seventh Year

of

To the Parish-Clerks.

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of the Reign of King CHARLES the Second, in these Words, *viz. All Parish-Clerks to be exempt from all Offices, as by their Charter, and by an Order under the Seal of the Mayoralty of the City of London, &c.* But if any Parish Clerk within the Bills of Mortality shall happen to live in any other Parish than that of which he is Clerk (as sometimes it hath hapned) he may not expect the Privilege beforemention'd, but must take his Lot, and bear Offices too, as his Co-Parishioners may think fit to put upon him. Let this be for a Caution to all Parish-Clerks who reside out of the Parishes where they are oblig'd to serve as such.

Again, the Parish-Clerks are privileg'd to have a *Printing-Press* in their Common Hall, for the Printing of their *Weekly* and *General Bills of Mortality*; and a *Printer* for that purpose is appointed them by his Grace the Lord Archbishop of *Canterbury* for the time being, as in and by their Charter doth more fully appear; by which Charter also they are enjoyn'd to make Report of all the *Christnings* and *Burials, &c.* which do happen in their several respective *Parishes*, on every *Tuesday* Weekly, by Six a Clock in the Afternoon at the farthest, (but according to the By-Laws, by Two) that the Queen's Majesty may have a true Account thereof upon the *Wednesday* following, for
† whom

Clerks allow'd a
Printing-
Press.

Weekly Re-
ports to be
made.

To the Parish-Clerks.

whom a Book is drawn up by the Clerk of the Company, and sent to Her Majesty by the particular Care of the Right Honourable the Lord Mayor for the time being; and also another Book is prepar'd for his Lordship's own Use.

The Com-
pany have
Power to
give an
Oath to
their Mem-
bers.

The Company of *Parish-Clerks* also have *By-Laws*, as before was hinted, and *Ordinances* subsequent to their Charter, by which they govern themselves and their Members within the *Bills of Mortality*; and for that purpose they are by their said Charter impower'd to administer an Oath to the Members of their Corporation. upon their first Admission, *To be observant of, and obedient unto all such wholesome Rules and Orders made or to be made, which may conduce to the common Profit and Benefit of the said Company or Fellowship.*

But before the Oath be administred to one newly chosen a *Parish-Clerk*, he must procure a *Licence* under the Seal of the Office of the Lord Bishop of *London*, &c. upon the producing of which, the next Court-day he may be sworn and receiv'd as a *Brother* of the Society of *Parish-Clerks*, with Demonstrations of Friendship usual as in other Companies. Notwithstanding, if the Person to be admitted hath not yet obtain'd his *Licence*, as aforesaid, he may not be refus'd his Admission.

To the Parish-Clerks.

mittance, provided he doth produce a Certificate under the Hand of the Minister, or the Church-Wardens, or both, of such his Election into the Place of *Parish-Clerk*; which as it gives a sufficient Warrant to the Company for his Admission, so it gives the Person a just Title to all the Duties and Perquisites of or belonging to the *Parish-Clerk*, especially if the Company, upon Proof of his Abilities to Sing, or otherwise, are fully satisfied in the Person they admit; for which they have a Power likewise granted to them by their Charter.

I mention'd *Church-wardens* with respect to those Parishes which are Impro-^{*Who chuse the Parish-*}
priate, because sometimes the *Church-Clerk*.
wardens and *Parishioners*, as *Parson* and *Proprietors*, by antient Custom chuse their *Clerk*. Be it as it will, it is certain the *Clerk* thus elected and admitted, stands intitled to all the usual and the accustomable Duties and Perquisites belonging to that Parish or Place of which he is chosen *Clerk*; and being sworn a Member of the Society, is under a most Sacred Tie and Obligation to do all he can to promote by all lawful Ways the common Profit and Weal of the Company of which he is now a Member. And that he may not be wanting either to himself or his Brethren in what con-

*Rules
Printed
and given
to all the
Members.*

cerns his Duty, a Printed Paper (immediately upon his being sworn) is put into his Hands, containing the *Orders and Rules* necessary to be known by every respective Member, viz. the same that are contain'd in a Frame appointed to be hung up in the Common-Hall, where all that are therein concern'd may take notice of them; which are these that follow.

ORDERS and RULES to be observed and kept by all and every the Parish-Clerks of the Parish-Churches of the City and Suburbs of London and the Liberties thereof, the City of Westminster, the Borough of Southwark, and the Fifteen Out-Parishes adjacent, viz.

I. **T**hat all and every the Parish-Clerks of the several and respective Parishes within the Weekly Bills of Mortality, shall henceforth make their Weekly Reports of Christnings and Burials in Manner and Form as is express'd in Blanks provided by the Company of Parish-Clerks, and to be deliver'd out and sold from time to time by their Common Beadle to the respective Parish-Clerks, at One Penny a Sheet, in order to prevent those Irregular Reports, and the many frequent Mistakes in the Weekly Bills occa-

sion'd

To the Parish-Clerks.

II

sion'd thereby, to the great Damage and Disrepute of the said Company.

II. And shall Weekly bring or send their Reports to the Common Hall of the Company of Parish-Clerks, in Great Woodstreet, London, on every Tuesday Weekly, before Two of the Clock in the Afternoon of the same Day, and put them into the Box provided there for the same purpose; that so the King's Majesties Book, and the Lord Mayor's Book, &c. may be sent away in time convenient, which oftentimes hath been retarded, to the great Prejudice of the said Company.

III. And shall take a particular Care to insert in their respective Reports the Christian and Surnames of all such Freemen and Freemens Widows as from time to time shall happen to die in their respective Parishes, and of what Company every such Person was Free, with the Addition of the Street, Lane, Alley, Court, &c. where such Person died, that so a due Return into the Orphans Court may be made of such Persons dying, as may happen to leave Orphans, &c.

IV. And shall place the several Diseases, in their respective Reports Alphabetically, in Form and Manner as may be seen in the Weekly Bills of Mortality.

V. And where any Casualty shall happen in any of their respective Parishes, that they return the same in Words exactly as it shall happen to be set down in the Coroner's Warrant.

To the Parish-Clerks.

VI. And where any Person shall happen to be Clerk of more Parishes than One, every such Clerk shall make a distinct Report of every or either of the said Parishes of which he is Clerk, in several Papers.

VII. That no Parish-Clerk do presume to receive or suffer any Corps to be buried in the Parish of which he is Clerk, unless a Certificate be first obtain'd under the Hand of the Parish-Clerk where the Party died, testifying that the Corps hath been view'd or search'd, pursuant to several Orders of the Lord Mayor and Court of Aldermen, from time to time, enjoying the same.

VIII. That in such Certificate of the Burial of any Corps, he shall therein certifie not only the Disease of which the Person died, but also the Christian and Surname, and the Company of which such Person was Free, with the Addition of the Street, Lane, Alley, Court, &c. where such Freeman or Freeman's Widow died, for the same Reason as in the Third Article abovemention'd.

IX. That no Parish-Clerk shall by himself, his Deputy, Servants, or others, deliver or disperse any Weekly or General Bills of Mortality to the Inhabitants of any other Parish of which he is not Clerk; neither shall he deliver any to the Inhabitants of the Parish of which he is Clerk, until the Thursday Morning of each respective Week.

X. Lastly,

X. Lastly, That no Parish-Clerk shall cause to be sold by himself, Deputy, Servants, or others, directly or indirectly, any of the Weekly or General Bills of Mortality, to any Bookseller, Mercury, Hawker, or other Person whatsoever, who shall again offer the same to Sale, unless it shall be by the Knowledge and Consent of the Master and Wardens of the Company for the time being, and for the Common Profit and Benefit of the Company of Parish-Clerks.

So much for the Privileges of the Parish-Church-Clerks in general.

Now, Brethren, raise your Thoughts a little higher, and contemplate the internal Advantages, as well as the external Privileges of the Employment God by his Providence hath call'd you unto, even into his own immediate Worship and Service, into which you are now initiated in a more peculiar manner than you were before; your constant Business and Employment being now to attend upon, and to bear your Part *ex Officio* in the Administration of the Holy Sacraments both publickly and privately, and in all other Divine Offices of the Church, both of Prayer and Praise; by responding the *Psalms* and *Versicles*, by *Genuflexions* or kneeling at the *Prayers*, standing up at the

*The Clerks
Duty at
Church.*

the *Creed* and the *Holy Gospel*, by a reverent Bowing at the Venerable Name of *J E S U S*, and by an audible pronouncing of *Amen*, at the concluding of all the solemn *Collects* and *Prayers* throughout all the respective Parts of *Divine Worship*, as is directed in the *Rubrick*, but in a particular manner in the Eighteenth Canon of the Church, and also in the Fifty second *Injunction* of Queen *Elizabeth* grounded upon the Ninety fifth *Psalme* where you will find the *Bodily Reverence* here mention'd both commanded and enjoyn'd, as the inevitable and indispenfible Duty, not only of the *Clerks* as fuch; but also of every one that would be accounted a true and genuine Member of the Church of *England*.

*The Benefit
of a Pa-
rish-Clerk
to the Peo-
ple.*

Moreover, *Brethren*, this must be accounted a very great Honour, your being thus employ'd in the Worship of Almighty God, that you are as it were Leaders of the Congregation, by your reverent and devout Carriage in God's Worship and Service, express'd by the foremention'd Gestures of your Body and by lifting up your Eyes and Hands as well as by the inward Intentions of your Minds and Souls, that so by your devout and pious Examples the Ignorant and Unwary may be excited to imitate you in the Worship of God: For there

Parish

Parish-Clerk by such reverend Deportment doth silently teach and instruct the Congregation, as by an *Innuendo*, how to carry themselves throughout the whole Service, to the Honour of God, and the good Example of all then present. Indeed, the whole Business of the *Clerk* is to attend the Worship of God, the Things of God, and the House of God, where to attend or abide one day, is better than a thousand elsewhere, as the *Psalmist* says, *Pf. lxxxiv.* O, what great Privileges do we *Parish-Clerks* enjoy! who have the freedom, at all convenient Hours at least, to visit God's Temple, to tread his Courts, to see the fair Beauty of the Lord, and to sing his Praise? For which purpose read the Eighty fourth *Psalm* throughout. It is so great a Blessing this, that holy *David* impatiently long'd to enjoy the same, and seems to envy the little Sparrows that approach'd the Altar of God, and there chanted forth their Makers Praises, whilst he wanted those blessed Opportunities of coming into God's House, and of approaching the holy Altar, to offer there the Sacrifices of Praise and Thanksgiving, as he was wont.

Certainly, *Brethren*, no Men living have more fair Opportunities of being happy and good Men, than we, (if we are not wanting to our selves) who are always

The Godly Advantages of the Parish-Clerk.

always conversant in Holy Places, in Holy Things; such as are the Holy Sacraments of *Baptism* and the *Lord's Supper*; yea, and in the most serious Things too, such as the *Visitation of the Sick*, where we do often attend, and at the *Burial of the Dead*, in which, if at any time People are serious, it is at such times: I say, these are Opportunities we Clerks have of *bettering our Hearts*, as *Solomon* speaks, by our frequent going to the *House of Mourning*, as well as to the *House of Prayer* where we converse with God in the Presence of Holy Angels; which we of all Men ought most thankfully to own, and to make some Returns to the God of Heaven for such Enjoyments.

The Temporal Profits of the Parish Clerk.

Nay, this is not only our Honour, thus to attend in sacred Things; but also our Interest, both with relation to this and the other World: For we *Parish-Clerks* in a true literal Sense *do not serve God for nought*, as the Devil said in the Case of *Job*; no, we do Heavenly Work, and for so doing receive a Temporal Reward of Salary and Perquisites; we serve ourselves by serving of God; we live by our Attendance on the Altar, &c. which ought to be a Motive to our Devotions, *Brethren*: But let us beware it be not our End for which we serve God. O! that we might act from more generous Prin-

ciples

principles than those of Wordly Interest and Advantages, and that we may raise our Thoughts unto high Degrees of Gratitude to Almighty God, who hath call'd us by his good Providence out of the Noise and Hurry of Secular Employments, to this glorious Liberty of God's own Children, even to the Fruition of God in his own Worship and Service, in his own House and Temple, where every one speaks of his Glory.

Our Business, Brethren, is always to be waiting at or near the Pool of Bethesda, and to watch the coming of the Angel to move those Waters; we, truly speaking, abide in the House of God almost all our Days; we are they who often visit his Temple, and see the fair Beauty of God; we have daily Opportunities of drinking of those Rivers of Pleasure that flow from his Right Hand: Our Employment, I say, is Heavenly; we are mostly conversant about Holy Things, in Holy Offices of the Church, with Holy Men, in Holy Books, about Holy Vestments, in Holy Places, on Holy Days; in a word, in a Holy Worship of the most Holy God, offer'd up in the Name of the Holy F E S U S, through the Holy Spirit, by the Holy Catholick Church, per secula seculorum, Amen.

Dear Brethren, We Parish-Clerks have the Opportunity of having the Word of
C God

*Purity
that is re-
quisite in
the Clerk.*

God dwell in us plenteously; for we occasionally turn over the Sacred Pages, in the Service of the Church; we have frequently in our Hands, mentioning often in our Mouths, and Preach'd in our Ears both from the Desk and Pulpit. I say, We of all Men, tho' otherwise poor and despicable, have a fair Opportunity of being Holy and Religious. O may we, with David, wash our Hands in Innocency, and so encompass God's Holy Altar where we frequently attend: For Holiness becomes thy House, O Lord, for ever; and Holy and Reverend is thy Name, which we often invoke, and all the Divine Attributes we often implore, in all the Offices of the Church. O! may we never take that Ineffable Name of G O D in vain, lest we incur a Curse instead of a Blessing. It is to be wish'd, with that good Man, speaking to Israel of old, that all the Lord's People, and in particular the Parish-Clerks were Holy, at least in all manner of Conversation, because they are so mightily concerned in Holy Things; but really we have some Grounds to fear, that the Commonness of our Attendance in those solemn and serious Duties and Offices of the Church, should take off the Taste and Relish of those Enjoyments which in themselves are so transcendently sweet and ravishing. You know it was the

Cal

Case of the *Israelites* of old, they loath'd
the *Manna*, having it so common, that it
became their daily Food for Forty Years
together. O! may we ever prize and
value those sacred and repeated Opportu-
nities of *Prayer* and *Praise*, tho' oblig'd
thereto by *Office*.

It were to be wish'd, that our *Ministers* Ministers
& Parish-
es ought to
be careful
in their
Choice of
Parish-
Clerks.
and *Parishes* would be very careful in
their Choice of *Parish-Clerks*, and that
they would have a greater respect to the
Good Conversation of the Person who is
to attend in the *Sacred Offices*, that
people may have no Cause to neglect or
contemn the *Worship of God* upon this
account, which sometimes has hapned,
to the great Scandal of *Good Men*, and
consequently the Dishonour of *God* and
his *Church*. My Meaning is this: The
Parish-Clerk is oftentimes chosen rather
for his *Poverty*, to prevent a Charge to
the *Parish*, than either for his *Vertue* or
Skill; or else for some other By-end or
purpose, more than for the immediate
Honour and Service of *Almighty God* and
his *Church*: And hence it is, that some-
times we see Persons debauch'd, &c. are
introduced into the Place, in hopes, as is
pretended, that they may become *Good*
Men; which is meant well: But I ques-
tion whether any rational Man would
take those Measures in the Choice of his

own Domesticks; nay, I have known the Insolences of the Man whom the *Minister* had in his Thoughts (for Reasons best known to himself) to be such, that he extorted a Bond from the intended *Clerk* to surrender the Place upon Demand, before he would give him a *Certificate* to take out a *Licence*: Which thing hath occasion'd no small matter of Dilgust to the *Parishioners* concern'd, and also of casting Contempt and Scorn on the *Worship of God*, by People of different *Persuasions* from that which is establish'd by *Law*.

The Canon
for the
Choice of
Clerk.

Our Holy Mother the *Church* therefore has excellently well provided for the Choice of a *Parish-Clerk*, in her Ninety first *Canon*, in these Words, viz. No *Parish-Clerk*, upon any *Vacation*, shall be chosen in the *City of London*, or elsewhere within the *Province of Canterbury*, but by the *Parson* or *Vicar*; and where there is no *Parson* or *Vicar*, by the *Minister* of the *Place* for the time being: Which Choice shall be signified by the said *Minister*, *Vicar*, or *Parson*, to the *Parishioners*, the next Sunday following, in the *Time of Divine Service*; and the said *Clerk* shall be of *Twenty Years of Age* at the least, and known to the said *Parson*, *Vicar*, or *Minister* to be of honest *Conversation*, and sufficient for his *Reading*, *Writing*, and also his competent *Skill* in

Singing

Singing (if it may be;) and the said Clerks so chosen shall have and receive their ancient Wages, without Fraud or Diminution, either at the Hands of the Church-wardens, at such Times as hath been accustom'd, or by their own Collection, according to the most ancient Custom of every Parish.

Praised be the Wisdom of our Holy Mother the Church, who hath taken so much Care, both for the Choice of Good Men to attend in her Sacred Offices, and also for the comfortable Maintenance of her most inferiour Officer; as, that he be no Novice, or Debauchée, but that he be in some competent measure qualified for the doing his Duty, by Reading, Writing, and (if it may be) of Singing at least the Psalms appointed and allow'd to be Sung in the Churches, &c. with some competent Measure of Skill and Judgment in the known and common Tunes therein set down, and us'd and practis'd in all our Parish-Churches; which Skill and Judgment ought to appear also in selecting and chusing out Proper Psalms suitable to the Times and Occasions, as may best comport with the Service for the Day, &c. that there may be a sort of Harmony or Agreement betwixt what has been read in the Epistle or Gospel for the Day, and the Psalms intended to be Sung; that with one Heart and one Mouth we may glorifie

The Clerk
to be a
prudent
and skil-
ful Person.

*The Church
to be imi-
tated in se-
lecting
Proper
Psalms,
&c.*

glorifie God. And in this, as in all other Matters relating to the *Worship of God*, we cannot write after a better Copy than what our Holy Mother the Church hath laid down before us for our Imitation, by introducing the *Morning and Evening Prayer* with certain *Select and Suitable Parts and Portions of Holy Writ*, to bespeak the good Ends and purposes of our Assembling and Meeting together: And also upon her *Solemn Days of Feasts and Fasts* she hath constantly allotted certain *Select and Choice Parts of the Psalms*, or other *Portions of the Holy Scripture*, composing a *Canticle* suitable to the *Time or Occasion*, and then to be read. By whose Example *Parish-Clerks* are justified also, who prudently distinguish *Times and Things*, also select *Suitable Parts of the Psalms*, which shall be proper and pertinent to *Subjects and Occasions*, and skip over such Parts as are less proper and pertinent at that *Time*, so connecting them, that they may seem to be One continu'd *Psalms*; in doing which, the Clerk shews no little *Skill or Judgment*, as well as a *Sense of what God hath done, or is doing, by his Providence abroad in the World.* Psal. xlvii. 7. *Sing ye Praises with understanding*; and in 1 Cor. xiv. 15. *Sing with Understanding and Grace in your Hearts to the Lord*, both as to *Matter and Time*:

Let

Let the *Psalm* agree to the *Time* and *Occasion*; Sing cheerful sprightly *Psalms* and *Tunes* on *Solemn Feast-days*, and more grave, as suitable to those of *Fasting-days*.

If it shall be objected, (as sometimes it hath been) *That this picking out of Verses, and composing as it were a Canticle for special Occasions, is a Presbyterian Practice:* I answer, It hath been sufficiently demonstrated, that it is truly *Episcopal* and *Orthodox*, it having been the undoubted and constant Practice of the *Church*, as doth appear both in the *Liturgie*, and upon all *Solemn Days* of her *Feasts* and *Fasts*; and for People to quarrel with the *Clerk* for so doing, seems to me to reflect on our Mother the *Church*, who in her own Practice directs us, and as it were points out the Way we should walk in, by making choice of a *Psalm* suitable, yea, and that Part of the *Psalm* as is most apposite to the Purpose; which is, as *Solomon* saith, like *Apples of Gold in Pictures of Silver*. What are all the *Divine Anthems* used in the *Church*, but the like *Collections* from the *Sacred Scriptures*, so put together as may be most expressive of the lively Sense the *Church* hath of God's Mercy and Goodness toward his People in all Estates and Conditions? As may be seen in one Volume collected by the great Care and Pains of Mr. *James Clifford*, one of the

Minor

Picking out Proper Parts of a Psalm for Times, &c.

Anthems of the Church are choice Parts of Scripture.

*The Church
to be imi-
tated in se-
lecting
Proper
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&c.*

glorifie God. And in this, as in all other Matters relating to the *Worship of God*, we cannot write after a better Copy than what our Holy Mother the Church hath laid down before us for our Imitation, by introducing the *Morning and Evening Prayer* with certain *Select and Suitable Parts and Portions of Holy Writ*, to bespeak the good Ends and purposes of our Assembling and Meeting together: And also upon her *Solemn Days of Feasts and Fasts* she hath constantly allotted certain *Select and Choice Parts of the Psalms*, or other *Portions of the Holy Scripture*, composing a *Canticle* suitable to the *Time or Occasion*, and then to be read. By whose Example *Parish-Clerks* are justified also, who prudently distinguish *Times and Things*, also select *Suitable Parts of the Psalms*, which shall be proper and pertinent to *Subjects and Occasions*, and skip over such Parts as are less proper and pertinent at that *Time*, so connecting them, that they may seem to be One continu'd *Psalms*; in doing which, the Clerk shews no little *Skill or Judgment*, as well as a *Sense of what God hath done, or is doing, by his Providence abroad in the World.* *Psal. xlvii. 7. Sing ye Praises with understanding; and in 1 Cor. xiv. 15. Sing with Understanding and Grace in your Hearts to the Lord, both as to Matter and Time:*

Let

Let the *Psalm* agree to the *Time* and *Occasion*; Sing cheerful sprightly *Psalms* and *Tunes* on *Solemn Feast-days*, and more grave, as suitable to those of *Fasting-days*.

If it shall be objected, (as sometimes it hath been) *That this picking out of Verses, and composing as it were a Canticle for special Occasions, is a Presbyterian Practice:* I answer, It hath been sufficiently demonstrated, that it is truly *Episcopal* and *Orthodox*, it having been the undoubted and constant Practice of the *Church*, as doth appear both in the *Liturgie*, and upon all *Solemn Days* of her *Feasts* and *Fasts*; and for People to quarrel with the *Clerk* for so doing, seems to me to reflect on our Mother the *Church*, who in her own Practice directs us, and as it were points out the Way we should walk in, by making choice of a *Psalm* suitable, yea, and that Part of the *Psalm* as is most apposite to the Purpose; which is, as *Solomon* saith, *like Apples of Gold in Pictures of Silver*. What are all the *Divine Anthems* used in the *Church*, but the like *Collections* from the *Sacred Scriptures*, so put together as may be most expressive of the lively Sense the *Church* hath of God's Mercy and Goodness toward his People in all Estates and Conditions? As may be seen in one Volume collected by the great Care and Pains of Mr. *James Clifford*, one of the

Picking out Proper Parts of a Psalm for Times, &c.
Anthems of the Church are choice Parts of Scripture.

Minor

*Psalms
should be
suited to
the Epistle
and Gospel
of the Day,
&c.*

Minor Canons of S. Paul's, London. Therefore you see the *Parish-Clerks* in this Particular write after a good Copy, having the *Mother-Church* and the most accomplished *Masters*, even the *Sons of Asaph*, for their Example ; in singling out not only *suitable Psalms*, but *Parts* of those very *Psalms*, to suit *Times* and *Occasions* as seems to them most *proper* and *pertinent*, omitting a *Verse* now and then less proper, and making the same give way to the *Subject* intended, and yet scarcely discernable by any the most curious ; but I'm sure, acceptable enough to the generality, in my own Observation ; for Words agreeable to *Subjects* and *special Occasions* do mightily excite and quicken *Devotions*, I mean, when the *Psalms* corresponds with the *Day, Sermon, Epistle, or Gospel* ; a Thing doubtless as commendable in it self, as a *proper* and *pertinent Subject* is from the *Pulpit* : Otherwise, if the *Clerk* be disingenuous in taking no notice of *Times* or *Subjects, &c.* his selecting the *Psalms* signifies little more than a certain Pausing Time for the *Minister's* Refreshment, that he may recover his Breath after the Fatigue of Reading long *Lessons* ; or at most, like the *Flourish* or *Voluntary* of the *Organ*, to entertain the Ears of the *Congregation*, whilst the *Minister* turns to the *Lessons* for the *Day, &c.*

But

But now the *Psalms* being fitted and Singing
 tim'd as they ought, and well Sung, doth quick-
 raise the *Spirits*, almost wearied with the en the Peo-
 Length of the *Services*, quicken Devoti-
 ons, and do dispose the Congregation to tion migh-
 other succeeding Parts of the *Service*, in tily.
 which they also are to bear their Part.
 In a word, Singing of *Psalms* and
Hymns, &c. is in its own Nature a very
 material Part of that *Divine Worship* we
 tender to *Almighty God* in the *Church Mi-*
litant, and shall be the Business of glorifi'd
Saints and *Angels* in the *Church Trium-*
phant to all Eternity. What are all our
Hymns of Praise and *Thanksgivings* on
 Earth in the *Church Militant*, but the *Echo*
 of *Gloria in Excelsis*, and the *Holy, Holy,*
Holy Lord God of Sabaoth, chanted forth
 from the highest Heavens by *Angels and*
Archangels, and all the glorious Company
 of Heaven, the *Patriarchs, Prophets, Apo-*
stles, Martyrs, and Confessors, which com-
 pose the *Church Triumphant*? And for this
 purpose observe, that most of the *Offices*
 in the *Liturgie* are to be Said or Sung, as
 may be seen in the *Rubrick*: The *Venite*
exultemus, appointed to be read always at
Morning Prayer, excites us in these Words,
 O come, let us sing unto the Lord, &c. as be- Singing an
 ing an essential Part of the *Worship* and essential
 Service of *Almighty God*; and, Let us come God's Wor-
 before his Presence with *Thanksgiving*, and ship.

To the Parish-Clerks.

shew our selves glad in him with Psalms, Psal. xcv. 1, 2. Nay, Singing is so essential Part of Divine Worship, as that it seems to challenge Precedency of other Duties; come let us Sing, &c. and then, O come let us worship and fall down, v. 6. and, Psal. xlvii. 1. O clap your Hands all ye People O sing unto God with the Voice of Melody and v. 6. O sing Praises, sing Praises unto our God, sing Praises, sing Praises unto our King: Psal. lxvi. 1. O be joyful unto God all ye Lands, sing Praises unto the Honour of his Name, and make his Praise to be glorious: Psal. lxviii. 4. O sing unto God and sing Praises unto his Name; and v. 32. Sing unto God, O ye Kingdoms of the Earth, O sing Praises to the Lord: Psal. xc. 1. It is a good Thing to give Thanks unto the Lord, and to sing Praises unto thy Name O thou most Highest: Psalm l. 23. Who offereth me Thanks and Praise, he honoureth me, &c. This may suffice as to Singing being a Part of God's Worship. One Word as to the Instruments with which we are to praise God; and those are, first, the Heart, Psal. cviii. 1. O God, my Heart is ready, my Heart is ready, I will sing and give Praise with the best Member that I have; there is the second Instrument, namely, the Tongue.

Then for all sorts of external Instruments, see Psal. lxviii. 35. The Singers go before

To the Parish-Clerks:

27

before, (viz. the Ark when it was placing
in the Temple) the Minstrels follow after, in
the midst are the Damsels playing with the
Timbrels: Psal. lxxxix. 1. Sing we merrily to
God our Strength, make a joyful Noise unto
the God of Jacob: Take the Psalm, bring
either the Tabret, the merry Harp, with the
Lute; ver. 2, 3. Blow up the Trumpet in the
New Moon, even in the Time appointed, and
upon our solemn Feast-day: Psal. xcvi. 1.
Sing unto the Lord a new Song; and ver. 6.
Praise the Lord upon the Harp, sing to the
Harp with a Psalm of Thanksgiving; and
ver. 7. With Trumpets also and Shawms, O shew
your selves joyful before the Lord our King:
and Psal. c. 1. Come before his Presence with
Song: Psalm cxviii. 1. Awake thou Lute
and Harp, &c. Psalm cxlix. 1. Let the
Congregation of Saints praise him; ver. 3.
Let them praise his Name in the Dances,
let them sing Praises to him with Tabret
and Harp: Psalm cl. 3. Praise him in
the Sound of the Trumpet, praise him upon
the Lute and Harp; ver. 4. Praise him in
the || Cymbals and Dances; ver. 5. Praise
him upon the well-tun'd Cymbals, praise him
upon the loud Cymbals, &c. ver. ult. Let
every Thing that hath Breath praise the Lord.

Or, Or-
gans, as in
the New
Translati-
on.

Thus you see, that Singing is a very essen-
tial Part of God's Worship, and hath ever
been the Practice of the Church, as may
be shewed from all the Sacred Books of the

Old and New Testament; but I have insisted the longer in these Quotations, to convince the Ignorant and Prejudic'd Part of the World of the Use and Excellency of Church-Musick, both Vocal and Instrumental, and that it has an innate Power of stirring up and exciting the Mind to great Heights of Devotion and Love in and to the Worship and Service of Almighty God.

*The Use of
Singing in
the Times
of the Apo-
stles.*

And this I take, saith Dr. Ford, to be the proper Import and Design of those Apostolical Exhortations of St. Paul, in Ephesians v. 19. and Colossians iii. 16. to speak to themselves, and to teach and admonish one another in Psalms, and Hymns, and spiritual Songs, making melody in their Hearts to the Lord: And St. James, v. 13. wherein he directs those that are merry or cheerfully disposed, to Sing Psalms. And without doubt the Gift of Psalmody, whatever it were, was bestow'd peculiarly on some Persons in those Apostolical Times; for St. Paul tells us, that among the rest of the Gifts of the Holy Spirit in those Times, this was one, 1 Cor. xiv. 26. And giving Directions for the Use of Psalmody, he appointed it to be manag'd as might best promote the Edification of the Church. And it is hardly to be conceiv'd, how one Man's Singing alone could edifie the Church, unless by exercising the brisk and airy inclinations of Men,

in a holy and spiritual manner, and thereby rendering them more Spiritual, Heavenly, and Divine.

The Great S. Basil, *Hom. de laudibus Psal-* S. Basil's
morum, calls Singing the special Artifice of the ^{Sense of}
Holy Ghost, inspiring Holy Men with Sacred ^{Church-}
Poetical Raptures, wherein they mix the De- ^{Musick, &c}
lights of Musick with the Precepts of Religion
and of Vertue, that they may thereby tempt
Men to admit into their Minds and Hearts
the otherwise unpleasant Doctrines, which con-
duce to the Good of their Souls, by the Plea-
sure they find in those Harmonious Measures,
wherein they are convey'd to them. And this,
possibly, may be the Reason why our
Church in all its Services mixeth Singing,
at convenient Periods, with other Offices
of the Liturgie, viz. That thereby the
Tedioufness of the Sacred Exercises may
be alleviated, by the mixing of the Mu-
sick, which pleaseth the Ear with that
which conduceth to the sanctifying of
the Heart.

Now, Dear Brethren, for the Sake of ^{Reading}
those in the Congregation that are Illite- ^{the Psalms}
rate, I do advise you to read the Psalm ^{Line by}
Line by Line, where there is no Organ, ^{Line, how}
for the most Unlearned are to bear a ^{far fitting}
Part in Singing God's Praises, as well ^{to be done.}
as in that of Prayer; and some of them
I have observ'd to have very Tunable
Voices, and are considerable Proficients
in

in learning Tunes by the Ear, and keeping Time, when the Psalm is read to them from the Desk, who otherwise are but Cyphers in this Part of Divine Worship: But I speak this by the By. It were to be wish'd, for the sake of Harmony, that all People could read the Psalms themselves; and I wish also, that all that can, would bring their Psalm-Books to Church, and deliver the Clerk from this Inconvenience of reading the Psalm Line by Line, which spoils the Harmony by that intervening Practice of Reading from the Desk with Singing. However, since by the Ignorance or Remissness of People, it is become inevitably necessary so to do, let us that are Clerks so read the Psalm, that as much as in us lies we may preserve Harmony and Decency in this Part of God's Worship, and prevent, if possible, the Scorn and Contempt that may be cast on it by Atheistical and Factionous People: For which purpose, in Reading the Psalm, read it Tunably, i. e. in a Singing Tone, and after the manner of Chanting, say,

The Manner how the Psalm is to be read.

Psal. 23 The-Lord-is-on — ly-my-sup-port,
and-he that-doth — me-feed, &c.

Psal. 25 I-lift-my-Heart — to thee,
my-God-and-Guide — most-just, &c.

allowing the Time of a Crochet or Pulse-beating

beating to each Syllable in Reading, and that the Break betwixt the falling from one Line to the taking up of the next, may be so quick, as that due *Harmony* may be kept in some measure, notwithstanding the Reading; or at least not so much marred as it happens when the Reader is blundering or unskilful therein.

I have put a *Crochet-Rest* after the Four first Syllables, to denote a little *Pause*; which, if carefully observ'd in Reading, the same will appear *Musical*, much after the manner of *Plain-Song* us'd in *Cathedrals*, or the *Chanting* of the *Psalms*. This way of Reading the *Psalms* was constantly practis'd and commendably perform'd by the ingenious Mr. *John Playford*, Clerk to the Honourable Society of the *Temple*, to whose Memory all the *Parish-Clerks* owe perpetual Thanks, for the great Pains he took for their furtherance in the Knowledge of *Psalmody*.

We *Parish-Clerks* have a Custom amongst us of bespeaking the *Psalms* when we give it out from the *Desk*, in these Words, viz. *Let us Sing to the Praise and Glory of God, &c.* of which I am able to give no Account, nor can I tell when or how this Practice was brought into the *Church* or *Parish-Clerks Desk*; neither can I learn that it is practis'd in any *Reform'd Church*, except our own, in which it hath been

Read the
Psalms distinctly and
chantingly.

The Bespeaking of
the *Psalms*.

been us'd for so many Years without controul. Possibly it might be grounded on the Forty ninth *Injunction* of Queen *Elizabeth*, where it seems more than intimated: However it be, I humbly conceive, the Practice is laudable enough. For, as the *Priest* has his *Oremus*, *Let us pray*; so the *Clerk* has his *Cantemus*, *Let us sing*, &c. according to that of *Psal.* xcvi. 1, 2, *O come, let us sing unto the Lord*, &c.

An Exhortation to Parish-Clerks.

I will conclude with one Word of *Exhortation*; for I would have all my *Brethren* every way accomplish'd and exact in their Department both to God and Man: But because it is most conspicuous in the House of God, therefore at what time you are repairing to the Church, put your self into this Frame of Spirit, and say, *Lord, I will go into thy House in the multitude of thy Mercies, and in thy Fear will I worship towards thy Holy Temple*. And when you are just entering the Church, think that you are now approaching the immediate Presence of the Great God, and say with a Soul full of awful Reverence, *Surely this is none other than the House of God, and God is in the Place*; Again, *My House shall be called the House of Prayer for all Nations*; therefore *will enter into his Courts with Joy, and into his Gates with Praise*; for the Lord is a great God.

How to enter God's House.

God, and a great King above all Gods. And being in the Church, with a like Awe of the Divine Majesty, adore at his Footstool, which is not done to the Altar, as some People fondly imagine; but it is adoring the great God of Heaven and Earth, whom we there come to worship; *Psal. xcv. 6.* O come, let us worship, and fall down, and kneel before the Lord our Maker; and in the Second Verse of the Te Deum, All the Earth doth worship Thee, the Father everlasting. And,

This Worship, Adoration, and Bodily Reverence, is that which God is so jealous of, that it may not be given to any Thing in Heaven, in Earth, or under the Earth, and what in the Second Commandment he forbids us to give unto Images; to fall down before whom, or give Bodily Worship or Adoration to them, is truly call'd Idolatry, which is a giving Divine Worship to any other than the great God, Maker of Heaven and Earth.

Bodily Reverence & Worship.

Dear Brethren, only take heed, that whilst you adore God with your Bodies, your Souls be not Idolizing, i. e. wandring or roving by Carnal Thoughts after the World, or any thing therein; but when we go up to the Mountain to offer, and to pray, with Abraham, leave the Asses behind with the Servants, i. e. all Worldly and Secular Thoughts and Businesses, and

E

apply

*Ejaculations
entring
the Desk.*

apply your selves to the *Worship* of God
which you came about: This is indeed
to glorifie God in your Souls and Bodies, and
what time ye go up to the House of God
to offer and to pray. When you enter
your Desk, kneel down, and with a de-
cent and becoming Reverence, say some
such Ejaculatory Prayer as this: Let
Words of my Mouth and the Meditation
my Heart be now and always acceptable
thy Sight, O Lord my Strength and my Re-
deemer: Or thus, Grant, O Lord, now that
I am come into thy House, that I may worship
thee in the Beauties of Holiness: Or thus
Lord, I have loved the Habitation of thy
House, and the Place where thine Honour
dwelleth: Or thus, My Soul hath a desire
and longing to enter into the Courts of thy
Lord; and, Blessed are they that dwell in thy
House, they will be always praising thee.

*The Effect
of good Ex-
amples in
the Clerk.*

By which decent and becoming Car-
riage of yours in the House of God, the
Place of his Publick Worship and Service
the Congregation will be mightily stirr'd up
and excited to a holy Emulation of your
fervent Zeal, and an Imitation of your
devout and pious Examples. And now
may we all so carry our selves both in our
own Houses, and in the House of God,
to deserve Imitation; that at last, from
this House and Temple made with Hands
and where we chant our Maker's Praise

with

With great Imperfections, we may be
translated to those Heavenly Mansions
where Angels and Archangels, with all the
Company of Heaven, do laud and magnifie
God's glorious Name, evermore praising him,
and saying, Holy, Holy, Holy Lord God of
Hosts, Heaven and Earth are full of thy
Glory. Glory be to thee, O Lord most High.
Amen, Amen.

2 Cor. 1.

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Rev. 5. 13.

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T H E
Parish-Clerk's
G U I D E.

Proper Psalms *suit*ed to various
Subjects and Occasions, and put
Alphabetically, for the Use of the
Parish-Clerks: viz.

Afflicted State of the Godly, *Psal.* 88,
142, 143. *Vide* Churches great
Distress.

Angels, *Psal.* 34. v. 7. 35. v. 5, 68. v. 17,
78. v. 25. 91. v. 11, 12. 103. v. 20, 21,
104. v. 4. 148 *First Part*.

Offices, *Psal.* 1, 82, and 94.

Atheists, *Psal.* 14, and 53.

Blazing Stars or Comets, *Psal.* 65. v. 8.
and 105. v. 27.

Blessed Man describ'd, *Psal.* 1, 15, 24,
32,

32, 92 *Second Part*, 112, 119, and 128.
 Brief for Building a Church, *Psal.* 102,
Second Part.

Charity in general, *Psal.* 37 *Third Part*,
 41, and 133.

Chriftning Psalms, *Psal.* 8 *Two first Staves*,
 115. v. 12. to 15. 139. *Second Part*, *Two*
first Staves, and for a Close, v. 17.

Churches great Beauty, *Psal.* 45 *Second*
Part, 48, and 87.

Churches great Distress, *Psal.* 44, 79, 80,
 94, 129, 130, 142, and 143.

Communion: *vide* Sacrament.

Confirmation, *Psal.* 8, and 78 *first Part*.

Consecration of a Bishop, &c. *Psal.* 45
the two last Verses, and 133.

Consecration of Priests and Deacons, *the*
Veni Creator, and *Psal.* 132. v. 9. and
 134.

Conspiracies, *Psal.* 5, 10, 17, *Second Part*,
 31 *second Part*, 52, 54, 55, 57, 59, 62,
 64, 83, 109, 140, and 141,

Coronation of a King, *Psal.* 8, 20, 21,
 61 *two last Staves*, 89 *two first Staves*,
 and 132.

Coronation of a Queen, *Psal.* 45 *Second*
Part.

Dark Cloudy Weather, *Psal.* 18 *from* v. 9,
 to 12. 97, and 139, v. 11.

Day of Judgment, *Psal.* 50 *First Part*.

Dearth,

28. Dearth and Scarcity, *Psal.* 23, 34, 37,
and 72 *Second Part*.
Dedication of a Church, *Psal.* 84, 100,
132, 134, and 135 *two last Staves*.
rt, Deliverance from Death and Dangers,
ves, *Psal.* 30, 31, 33, 40, 62, 91, 121, 124,
two 125, 129, 142, and 143.
ond Dependence on God, *Psal.* 71 *First Part*,
and 147 *First Part*.
30, Destruction of the Temple, *Psal.* 74, and
79.
t. Earthquake, *Psal.* 18, v. 7, &c. 46 *two*
45 *first Staves*, and 68, v. 8.
the Enemies Pride and Malice, *Psal.* 35, 52.
and 55, 56, 58, 59, 64, 94, and 118, *First*
art, *Part*.
62, Excellency of God's Word, *Psal.* 12, 19,
21, and 119 *throughout*.
ves, Fast-days in general, *Psal.* 44, 60 *two first*
cond Staves, 77, 80, 85, 90 *five last Verses*,
9, 102, 106, 119, *Tenth Part*, and 123.
rth, Friendless, *Psal.* 27. v. 12, *to the End*.
God affected with the Churches Misery,
Psal. 81, 106, and 107.
God prais'd in his Works, *Psal.* 18, 19,
78, 95, 96, 98, 99, 107 *third Part*, 136,
and 148. God's

God's Omnipotence, *Psal.* 18, v. 30. 29
and 33.

God's Omniscience, *Psal.* 7, 33, 94, and 139

God's Protection, *Psal.* 9. v. 9, &c. 75, v.

125 *second Meter*, and 132 *three last Verse*

Hail, Frost, and Snow, *Psal.* 78 *Fifth Part*
147 and 148.

Heat and Drought, *Psal.* 19 *three first*
Staves, 74 *second Part*, and 107 *fourth*
Part.

Help implor'd in great Streights, *Psal.* 27
30.

Humility, *Psal.* 25. v. 8. 34 *first Part*, 5
second Meter, 69, and 131.

Idolatry, and its Punishment, *Psal.* 8
v. 9, 10, 11. 97. v. 7. 106 *throughout*
115. v. 4, &c. 96. v. 5. 16. v. 4. and
135 *from v. 15, to 18*.

Innocency, *Psal.* 7 *first Part*, 11, 17 *first*
Part, 18. v. 19. 26, 31 *third Part*, 94
119. v. 86, 121.

Joy in going to God's House and Altar
Psal. 26. v. 6, &c. 27. v. 5, &c. 36. v.
8, &c. 42 *first Part*, 43, 65 *two first*
Staves, 66. v. 13, &c. 84, 87, 122
and 132 *first Part*.

Lightning and Thunder, *Psal.* 18. v. 13
29, 68. v. 8, 33, 77. v. 16, &c. 97
111. v. 6, and 135. v. 7.

Man's Sovereignty over the Creatures,
Psalms 8.

Marriage, Psal. 127, and 128.

Morning Prayer: *Vide* Short Portions of
the Psalms to be Sung betwixt the
First and Second Lessons.

Oppressors and Slanderers, Psal. 9, 10,
12, 13, 17 *second Part*, 27 *first Part*, 44
second Part, 69, 94, 120 and 140.

Partial Judges, Psal. 9, 58, and 82.

Pardon upon Confession, Psal. 25 *second
Part*, 32, 38, 39. v. 9. and 40 *second
Part*.

Penitential Psalms, viz: 6, 32, 38, 51,
102, 130 and 143.

Plague or Sicknes, Psal. 39, 91, 119, v.
75, and 146, v. 6, &c.

Plenty, Psal. 65, 67, 72, 104, v. 28, 132,
v. 14. 144, *two last Staves*, and 145, v.
15.

Pleasant Psalms for Festivals in general,
viz. Psal. 9, 18, 21, 33, 34, 47, 48, 66,
68, 81, 84, 92, 95, 96, 98, 100, 103,
104, 105, 106, 107, 108, 113, 117,
118, 135, 136, 138, 145, 147, 148,
139 and 150.

Psalms of Prayer against Enemies in ge-
neral, that raise Tumults and Uproars
in the Church and State: viz. Psal 2,

The Parish-Clerks Guide.

27, 28, 33, 35, 37, 44, 46, 54, 55, 59,
60, 61, 62, 64, 68, 69, 71, 73, 74, 77,
79, 83, 93, 94 and 140.

Praise acceptable, *Psal.* 50 *second part and*
92 first part.

Praises to God on several Occasions, *Psal.*
28 v. 6. 33, 34, 57 v. 9. 66, 72 *three*
last Verses, 81 *first part*, 89, 103, 104
105 *first part*, 106 *two first Staves*, 107
108 *three first Staves*, 113, 116, 118
third part, 135, 136, 138, 145, 146
148, 149 and 150.

Prayer for Aid, *Psal.* 71, 74, and 86. *Vide*
Help implor'd.

Preservation, *Psal.* 9, 17, 18, 61, 103,
144 and 145.

Prince's Birth-day, *Psal.* 21, 72, 92, 132
from v. 9. to 12.

Promises made good, *Psal.* 15, 20, 89
93, 105, and 130.

Prosperous Estate of wicked Men, *Pf.* 73

Rain, *Psal.* 65 *three last Staves*, 68. v. 8, &
77, v. 16. 114 and 147. v. 8.

Rebellion, *Psal.* 5, 46, 59 and 68. v. 6
Vide Conspiracies.

Recovery from Sicknefs, *Psal.* 30, 118
second part, 119. v. 88, 107, 154 and
159.

Redemption, *Psal.* 19. v. 14, 31, v. 5
107. v. 2. and 111. v. 8.

Reproof, *Psal.* 6, 141, v. 5, 145. v. 14
Sacr

59, Sacrament. *Psal.* 23, 27, 43, 61, 103 first
77, part, 116 second part, 117, 105 first
and part, 109 first part, 145, 147, and the
Thanksgiving after the Lord's Supper.

Psal. Sermon before the Parliament, or Judges,
three *Psal.* 2, 33 two first Staves, 148 three last
104 Staves. *Vide Affizes.*

107, Sermon before Malefactors, *Psal.* 25 from
118 14 to the End. *Vide Penitentials.*

146, Sermon at a Visitation of the Bishop,
Psal. 133.

Vide Sermon before the Sons of the Clergy,
103 *Psal.* 87 two last Staves, 135 two last
13, Staves, and 133.

89, Sermon before a Corporation, *Psal.* 81
f. 73 two first Staves, 87 three last Verses, and
133.

Storms and Deluge of Waters, *Psal.* 65,
89 v. 5, &c. 68. v. 8. 83. v. 15. 93. v. 5.
107. v. 29. and 97 three last Staves.

Sins Prevalency, *Psal.* 19. v. 12. 25. v. 10.
&c. and 40. v. 17.

v. 6 Thanksgiving for hearing Prayer, *Psal.*
118 6 three last Verses, 22 third Part, 30, 34
two first Staves, 41, 66, second part,
118 65, 116, 118 two first Staves.

Thunder: *Vide Lightning.*

v. 5 Victory, *Psal.* 9, 82 first Part, 92 first part,
v. 14 98, 108 four last Verses, 118. v. 10. to
17, 145 first part.

Wait on God for Temporals and Spiritu-
als, *Psal.* 23, 34, 36, 37, and 40.

Watchfulness over the Tongue, *Psal.* 39,
44 *first Part*, and 141.

Windy and Tempestuous Weather, *Psal.*
107 *third Part*, 135. v. 5, 6, 7. *Vide*
Storms.

Whirlwinds, *Psal.* 11. v. 6.

*Psalms suited for the Feasts and
Fasts of the Church, &c. viz.*

CHristmas-Day, *Psal.* 19. v. 1. to 6. 45,
v. 1. to 10, and add v. 18. 85. v. 9.
to the end, 89. v. 25. to 30, and add v.
53. 100, 132, v. 7, to 11. 118, v. 21, to
the end; the Song of Zachariah, beginning
at O Child, &c. and the Song of Simeon.

Ash-Wednesday, *Psal.* 6, throughout, 32,
38, v. 17, to the end, 102, v. 8 to 12,
130 to v. 4, and 143 v. 3 to 7.

Note, That the Penitential Psalms are
proper throughout all the Time of Lent.

Good-Friday, *Psal.* 22. v. 7, 8, and v. 17 to
19. 40, v 8. to 12. 54 throughout, 69, v
11 to 14, and also v. 23, 35, 88, v. 3 to
10, and also v. 19, and the Apostles
Creed the third and fourth Staves.

Palm-Sunday, *Psal.* 8.

Easter

Easter-Day, Psal. 2, v. 6, to the end. 56, v.
 8, to the end. 111, 113, 114 throughout,
 178, v. 21 to 25. 16, v. 7 to the end. 57
 v. 9 to the end, and the Apostles Creed.
 Ascension-Day, Psal. 8, 15, throughout, 21.
 v. 1 to 6, and also v. 13. 47 and 48
 throughout, 108 first five Verses, and 68.
 v. 3, 4, 18, 19.
 Whit-Sunday, Psal. 48 throughout, 68, v.
 3, 4, 18, 19. 104 four first Verses, 135
 from v. 1 to 7. 47 to v. 6. 51 from v.
 10 to 13, and 143 v. 8 to the end.
 Trinity-Sunday, Athanasius's Creed.
 All-Saints-Day, Psal. 145 to v. 12, and
 149 throughout.
 Michael and all Angels: Vide Angels.
 Fish of November, Psal. 124, 125, and
 129.
 King Charles the Martyr, Jan. 30. Anno
 1648. Psal. 5. from v. 7 to 9. 59 to v.
 5. 94 first Part, and also v. 19 to the end,
 and 140 throughout.
 Restauration of King Charles the Second,
 May 29. 1660. Psal. 18. v. 15 to
 20, and also v. 34. to 39 and 45. 21
 throughout, 61 v. 5 to the end, and 144
 v. 9 to the end.
 Fire of London, September 2. 1666. Psal.
 50. v. 1, &c. 105. v. 32, &c. 106 se-
 cond Part, and 97. v. 3.

*Short Portions of the Psalms for
Sundays, &c. which may be Sung
between the First and Second
Service, viz.*

PSal. 5. v. 1, 2, 6. *Incline thine ears, &c.*
 Psal. 17. v. 5, 7, 8. *Then in thy paths, &c.*
 Psal. 18. v. 29, 30. *Unspotted are, &c.*
 Psal. 19. v. 12. to the end. *But Lord, what, &c.*
 Psal. 24. v. 3, 4, 5. *For who is he, &c.*
 Psal. 26. v. 6, 7, 8. *My hands I wash, &c.*
 Psal. 27. v. 4, 5, 6. *One thing of God, &c.*
 Psal. 28. v. 6, 7, &c. *To render thanks, &c.*
 Psal. 30. v. 4, 5. *Sing Praise ye Saints, &c.*
 Psal. 33. v. 3, 4, 5. *Sing ye unto the Lord, &c.*
 Psal. 35. v. 9, &c. *And let my soul, &c.*
 Psal. 36. v. 7, 8, 9. *Thy mercy is above, &c.*
 Psal. 37. v. 37, &c. *Mark and behold, &c.*
 Psal. 41. v. 11, 12, 13. *By this I know, &c.*
 Psal. 55. v. 17, 18. *But I unto my God, &c.*
 Psal. 57. v. 10, 11, 12. *Awake my joy, &c.*
 Psal. 61. v. 3, 4, 5. *Upon the Rock, &c.*
 Psal. 63. v. 1, 2, 3. *O God my God, &c.*
 Psal. 65. v. 1, 2, 4. *Thy Praise alone, &c.*
 Psal. 66. v. 7, 8. *Ye people give, &c.*
 Ibid. v. 13, 14. *Unto thy House resort, &c.*
 Ibid. v. 17, 18. *Full oft I call to mind, &c.*
 Psal. 71. v. 5, 6, 9. *Thou art the Stay, &c.*
 Psal. 72. v. 12, 13, 14. *For be the needy, &c.*
 Psal.

47

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Pial

1

Psal. 78. *Israel* in the Wilderness.

Psal. 97. *Jerusalem* destroy'd.

Psal. 80: Church in great Distress.

Psal. 81. Exhortation to Obedience, in remembrance of what God hath done for his People.

Psal. 83. Nations conspire against them.

Psal. 89. Comfort promis'd under David their King.

Psal. 105. *Israel* journeying in the Wilderness.

Psal. 106. *Israel's* ill Carriage in Canaan.

Psal. 107. God's Mercies enumerated passing the Red-Sea, and the Punishment of *Israel's* Enemies.

Psal. 114. *Jordan* dividing it self for their Passage.

Psal. 124. Heathen Nations oppose their Entrance.

Psal. 126. Their Deliverance almost incredible.

Psal. 135. Praise to God for their Deliverance.

Psal. 136. A particular Enumeration of God's Mercies to his People in *Egypt* and other Heathen Lands, by destroying their Kings and People, and *Israel's* possessing their Lands.

Psal. 137. God's People in Captivity in *Babylon*.

Note, that those *Divine Hymns* which you shall find at the Beginning or End of your *Psalm-Books*, viz. *Veni Creator, Te Deum, &c.* are already most excellently fitted to all the several Parts of the *Divine Service*; and therefore I have omitted them here, for the proper Use of which I refer you to their respective *Titles*.

Note also, That all *Psalms* of Eight Syllables in the First and Third Lines, and of Six Syllables in the Second and Last Lines, will go in these known *Tunes* following, viz. *Cambridge, Canterbury, Hackney, Hartfordshire, London New Tune, Litchfield, Low-Dutch, Oxford, Southwell, Westminster, Windsor, Winchester, Worcester, York, &c.* Begin with a cheerful high Pitch.

Note, That *Psal.* 25, 45, 50 *second Measure*, 67, 70, and 134, go all in *Southwell Tune*. Begin as before, with a cheerful high Pitch.

S. Davids, Exeter, Hereford, London, Martyrs, and Norwich, you must begin indifferent low, being Eight Notes in Compass.

Psal. 1, 81, 113, 119, and 148, begin low with the first Note; for some of those *Tunes* rise Eight or Nine Notes from the First.

Psal. 51, 68, and 100, begin indifferent high, because those *Tunes* fall Four Notes from the First. G Note,

Note, That a Tune of Four Lines on is call'd a Stanza ; if of Eight Lines, call'd a Double Stanza ; and each Line call'd a Strain.

Closes proper to conclude Psalms on various Subjects, and may us'd in stead of Gloria Patri Collected out of the Psalms.

Psal. 3. **S**alvation only doth belong
v. 8. to thee, O Lord above :
 Thou dost bestow upon thy Folk
 thy Blessing and thy Love.

Psal. 7. I will give Thanks to God therefore
v. 18. that judgeth righteously,
 And with my Song will praise the Name
 of him that is most High.

Psal. 18. For who is God, except the Lord ?
v. 30. for other there is none :
 Or else, who is Omnipotent,
 saving our God alone ?

Ib. v. 45 But blessed be the living God,
 most worthy of all praise,
 Who is my Rock and saving Health:
 praised be he always.

Psal. 21. Be thou exalted, Lord, therefore
v. 13. in thy Strength ev'ry Hour:

So shall we sing right solemnly,
praising thy Might and Power.

Then shall I to my Brethren all
thy Majesty record,
And in thy Church shall praise the Name
of thee the living Lord.

Psal. 22.

v. 22.

Therefore within his House will I
give Sacrifice of Praise,
With Psalms and Songs I will apply
to laud the Lord always.

Psal. 27.

v. 8.

Thy People and thine Heritage,
Lord, blest, guide, and preserve;
Increase them, Lord, and rule their Hearts
that they may never swerve.

Psal. 28.

v. 9.

The Lord will give his People Pow'r
in Vertue to increase:

Psal. 29.

v. 11.

The Lord will bless his chosen Folk
with everlasting Peace.

Ye Saints, love ye the Lord, I say;
the Faithful he doth guide,

Psal. 31.

v. 23.

And to the Proud he doth repay
according to their Pride.

Be merry therefore in the Lord,
ye Just, lift up your Voice;

Psal. 32.

v. 11.

And ye of pure and perfect Heart,
be glad, sing, and rejoice.

Therefore let thy Goodness, O Lord,
still present with us be,

Psal. 33.

v. 22.

As we always with one accord
do only trust in thee.

Psal. 36. But, Lord, thy Goodness doth ascend
v. 5. above the Heavens high:

So doth thy Truth it self extend
unto the starry Sky.

Psal. 41. The Lord the God of *Israel*

v. 13. be praised evermore:

Ev'n so be it, Lord, will I say,
ev'n so be it therefore.

Psal. 46. The Lord of Hosts doth us defend,

v. 11. he is our Strength and Tower:

On *Jacob's* God we do depend,
and on his mighty Power.

Psal. 47. For high the Lord and dreadful is,

v. 2. with Wonders manifold:

A mighty King he is truly,
in all the Earth extoll'd.

Psal. 48. For this God is our God, and Lord

v. 13. for evermore is he;

Yea, and unto the Death also
our Guide he still shall be.

Psal. 68. But righteous Men before the Lord

v. 3. shall heartily rejoice,

They shall be glad and merry all,
and cheerful in their Voice.

Ib. v. 19. Now praised be the Lord, for that
he pours on us such Grace:

From Day to Day he is the God
of our Health and Solace.

Ib. v. 32. Therefore, ye Kingdoms of the Earth
give Praise unto the Lord,

Sing Psalms to him with one consent ;
thereto let all accord.

Therefore the Strength of *Israel* *Ib. v. 34.*
ascribe to God on high,
Whose Might and Pow'r doth far extend
above the Starry Sky.

O God, thy Holiness and Pow'r *Ib. v. 35.*
is dread for evermore :
The God of *Isr'el* gives us Strength,
praised be God therefore.

Wherefore the Sky and Earth below, *Psal. 69.*
the Sea, with Flood and Stream, *v. 36.*
His Praise shall they declare and shew,
with all that live in them.

Therefore thy Faithfulness to praise, *Psal. 71.*
I will with Viol sing ; *v. 23.*
My Harp shall sound thy Praise always,
O *Isr'el's* Holy King.

Praise ye the Lord of Hosts, and sing *Psal. 72.*
to *Isr'el's* God each one : *v. 19.*
For he doth ev'ry wondrous thing,
yea, he himself alone.

And blessed be his holy Name *Ib v. 20.*
all times eternally,
That all the Earth may praise the same.
Amen, Amen, say I.

To Father, Son, and Holy Ghost *Psal. 75.*
all Glory be therefore, *v. ult.*
As in beginning was, is now,
and shall be evermore.

O Lord

Psal. 80. O Lord of Hosts, of thy good Grace
v. 19. convert us unto thee;

Behold us with a pleasant Face,
and then still safe are we.

Psal. 84. For God the Lord, Light and Defence,
v. 13. will Grace and Worship give,

And no good thing will he with-hold,
from them that purely live.

Psal. 89. Lord God of Hosts in all the World
v. 8. what one is like to thee?

On ev'ry side, most mighty Lord,
thy Truth is seen to be.

Ib. v. 53. All praise to thee, O Lord of Hosts,
both now and so for aye,

Thro' Sky, and Earth and all the Coasts.
Amen, Amen, I say.

Psal. 91. For why unto his Angels all
v. 11. with Charge commanded he,

That still in all thy ways they shall
preserve and prosper thee.

Psal. 95. For why? he is the Lord our God,
v. 7. for us he doth provide;

We are his Flock, he doth us feed;
his Sheep, and he our Guide.

Psal. 98. For he shall come to judge and try
v. 9. the World, and ev'ry Wight,

And rule the People mightily,
with Justice and with Right.

Psal. 99. O laud and praise our God and Lord
v. 9. within his holy Hill:

For why? our God throughout the World
is ever Holy still.

The Lord, the God of *Israel*
be blest for evermore:

Pf. 106.

v. 49.

Let all the People say, Amen:
praise ye the Lord therefore.

Give us, O Lord, thy saving Health,
when Troubles do assail:

Pf. 108.

v. 12.

For all the Help of Man is vain,
and can no whit avail.

Through God we shall do valiant Acts, *Ib.v. 13.*
and worthy of Renown:

He shall subdue our Enemies,
and he shall tread them down.

But we will praise the Lord our God
from henceforth and for aye:

Pf. 115.

v. 18.

Sound ye the Praises of the Lord,
praise ye the Lord, I say.

From lying and deceitful Lips
let thy Grace me defend;

Pf. 119.

v. 29.

And that I may learn thee to love,
thy holy Law me send.

From vain Desires and worldly Lusts
turn back my Eyes and Sight:

Ib.v. 37.

Give me the Spirit of Life, and Pow'r
to walk thy Ways aright.

O happy time, may I well say,
when thou didst me correct:

Ib.v. 71.

For as a Guide, to learn thy Laws,
thy Rod did me direct.

O *Israel*,

Pf. 131. O *Israel*, trust in the Lord,
v. 3. let him be all thy Stay,
 From this time forth for evermore,
 from Age to Age, I say.

Pf. 143. Teach me to do thy Will, O God:
v. 10. thou art my God, I say:
 Let thy good Spirit to the Land
 of Mercy me convey.

For Funerals.

Psal. 49. **W**E see Wise Men, as well as Fools,
v. 9. subject unto Death's Bands;
 And being dead, Strangers possess
 their Goods, their Rents, and Lands.

Psal. 56. My Soul from Death thou dost defend,
v. 13. and keep my Feet upright,
 That I before thee may ascend
 with such as live in Light.

Psal. 90. Instruct us, Lord, to know and try
v. 30. how long our Days remain,
 That then we may our Hearts apply
 true Wisdom to attain.

Pf. 116. Right dear and precious in his sight
v. 15. the Lord doth sure esteem
 The Death of all his Holy Ones,
 whatever Men do deem.

Glori

Gloria Patri's.

TO Father, Son, and Holy Ghost 1.
all Glory be therefore:

As in beginning was, is now,
and shall be evermore.

Glory to God the Father be, 2.

Glory to God the Son,

Glory to God the Holy Ghost,
mysterious Three in One.

All Glory to the sacred Trine, 3.
but one Almighty Lord:

And, as always, still may he be
loved, obey'd, ador'd.

Glory to thee, eternal Lord, 4.
thrice blessed Three in One:

Thy Name at all times be ador'd,
till Time itself be done.

All Glory, Honour, Pow'r, and Praise 5.
to our great God on High:

May we adore, love, and praise him
to all Eternity.

To Unity in Trinity 6.
all Glory be therefore,

As in beginning was, is now,
and shall be evermore.

All Praises to the Lord of Hosts 7.
in Hallelujahs sing:

H

Hallelujah,

Pf. 121. O *Israel*, trust in the Lord,
v. 3. let him be all thy Stay,
 From this time forth for evermore,
 from Age to Age, I say.

Pf. 143. Teach me to do thy Will, O God:
v. 10. thou art my God, I say:
 Let thy good Spirit to the Land
 of Mercy me convey.

For Funerals.

Pfal. 49. **W**E see Wise Men, as well as Fools,
v. 9. subject unto Death's Bands;
 And being dead, Strangers possess
 their Goods, their Rents, and Lands.

Pfal. 56. My Soul from Death thou dost defend,
v. 13. and keep my Feet upright,
 That I before thee may ascend
 with such as live in Light.

Pfal. 90. Instruct us, Lord, to know and try
v. 30. how long our Days remain,
 That then we may our Hearts apply
 true Wisdom to attain.

Pf. 116. Right dear and precious in his sight
v. 15. the Lord doth sure esteem
 The Death of all his Holy Ones,
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TO Father, Son, and Holy Ghost 1.
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Glory to God the Father be, 2.

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to our great God on High:

May we adore, love, and praise him
to all Eternity.

To Unity in Trinity 6.
all Glory be therefore,

As in beginning was, is now,
and shall be evermore.

All Praises to the Lord of Hosts 7.
in Hallelujahs sing:

H

Hallelujah,

Hallelujah, Hallelujah,
to the Eternal King.

8. All Glory to *Jehovah* give,
Glory to *Messiah*,
And to the Holy *Paraclete*.
Amen, Hallelujah.
-

Gloria Patri's for Psal. 25, 45,
51. Second Meter, 67, 70, and
134.

1. **T**O Father, Son, and Spirit. [*As before*.]
2. Glory to the Father, &c.
3. All Glory to the Trine, &c.
4. Glory to thee, O Lord, &c.
5. All Glory, Pow'r, and Praise, &c.
6. Unto the Three in One, &c.
7. All Praises to the Lord, &c.
8. Glory to *Jehovah*, &c.
-

Gloria Patri's for Psal. 100, &c

1. **A**LL Praise to thy Eternal Merit,
Father, Son, and Holy Spirit.
Hallelujah, Hallelujah,
Hallelujah, Hallelujah.
2. To thee, great God, to thee alone,
Three Persons in one Deity,

The Parish-Clerks Guide.

59

As former Ages still have done,
all Glory now and ever be.

3.

To Father, Son, and Holy Ghost,
whom past and present Times adore,
The One in Three, of Mighties most,
all Glory be for evermore.

All Glory, Honour, Pow'r, and Praise
to the most glorious Trinity,

4.

As at first was, is, and always
shall be unto Eternity.

To Father, Son, and Holy Ghost
all Praise and Glory give ye then,
As was and is in ev'ry Coast;
so may it ever be. Amen.

5.

*Gloria Patri's for Psal. 136,
and 148.*

TO Father, Son, and Spirit

1.

All Glory be therefore,

As in beginning wass

Is, and for evermore.

Hallelujah,

Hallelujah,

Hallelujah,

Hallelujah,

All Glory, Pow'r, and Praise

2.

To our great God on High,

H 2

As

As first it was, is now,
And to Eternity.

Hallelujah,
With Saints let's sing
Unto our King
God Jehovah.

3. Then we that are, O Lord,
Thy Pasture-Sheep and Store,
Shall thankfully record
Thy great Name evermore,
And ever shall
Thy Praise proclaim,
And spread thy Fame,
To Ages all.

4. Glory to the Father,
Glory to God the Son,
And to the Holy Ghost,
The blessed Three in One.
His Name adore
In Heart and Song,
Both Old and Young,
For evermore.

5. In Hallelujahs sing
Unto the Trinity,
Father, Son, and Spirit,
The same in Unity.

Hallelujah,
Hallelujah,
Hallelujah,
Hallelujah.

Gloria

Gloria in excelsis.

ALL Glory be to God on high, 1.
who is our Heav'nly King,
And Peace unto Men, of Good-will
let us with Angels sing.

With Angels and Archangels, all
Heav'n's Company, let's praise
And magnifie his glorious Name, 2.
saying with them always,

Holy, Holy, Holy Lord God, 3.
both the Earth, Heav'n's and Sky
Are of thy Glory full: Glory
be to our God most High.

A Hymn for the Sacrament.

Most glorious God, & King of Heav'n, 1.
whom Angels do adore,
Who giv'st to all both Life and Food,
to thee be praise therefore.

O Lord, the only Son, *JESU*, 2.
that tak'st our Sins away,
Have mercy, and our Prayers hear,
we do thee humbly pray.

For

3. For thou, O *Christ*, art only Lord,
thou only art Holy,
With Holy Ghost, in Glory of
God the Father most High.
4. In Heavens Quire may we join,
with Hearts and Voice to sing
Hallelujah, Hallelujah,
for ever to our King.
5. Amen, Amen, Lord, So be it,
grant us our Hearts desire,
And let thy Spirit inflame our Souls
with Love, that Heavenly Fire.

*Omnis Spiritus laudet Dominum,
Hallelujah. Psal. 150. ult.*

6 SE 55

Peake

Peake Mayor,

Martis, *decimo quarto die* Decemb. 1686.

Annoque Regni Regis JACOBI
Secundi Angliæ, &c. Secundo.

THis Day upon hearing a Complaint made to this Court against *William Hammond*, Clerk of the Parish of *S. Martin* within *Ludgate*, for Burying a Child in the said Parish, who died in the Parish of *S. Katharine* near the Tower, without any Certificate from the Clerk thereof, contrary to several Orders of this Court: And upon the said *William Hammond's* Promise here made not to do the like again at any time hereafter, this Court doth remit his said Offence, and doth Order, that the said Rule be carefully observed for the future; that no Person be Buried in another Parish, without a Certificate first had from the Clerk of the Parish where such Person died.

Wagstaffe.

The

The Form of a Certificate to be
given by the Clerk, when a
Corps is removed to be Bu-
ried in another Parish.

T Hese are to Certifie whom it may Concern
That late of the
Parish of
Died of the as our Searchers
do report to me; and all Duties being here
discharged, you may interr the Corps at your
Discretion. In Testimony of which, I have
set my Hand and Seal this day of
Annoque Dom. 17

6 SE 55

FINIS.

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day of